

THE
CHRISTIAN HERALD.

VOL. I.] Saturday, August 17, 1816. [No. 21.

*The New-York Female Union Society for the promotion
of Sabbath Schools,*

HELD their second quarterly meeting in the Lecture-room of the second Presbyterian Church, July 3d, 1816: Present:

Mrs. Bethune, *First Directress*; Mrs. Mumford, *Second Directress*; Mrs. Colgate, *Treasurer*; Miss Mumford, *Secretary*; Miss Oram, *Corresponding Secretary*.

Committee.—Mrs. Scott, Mrs. Bostwick, Mrs. R. Strong, Mrs. Hall, Mrs. Wallace, Mrs. Dickson, Mrs. B. Bailey, Mrs. Baldwin, Mrs. Ruthven, Miss Sturges.

Upwards of two hundred superintendents and teachers, and a number of ladies, subscribers to the Institution, attended. The Rev. Mr. Feltus opened the meeting with prayer. The Directress addressed the Society as follows:

“Ladies,

“According to the resolution passed at our last quarterly meeting, a Committee, consisting of Ladies from different denominations, was chosen, who have met three different times to deliberate on measures tending to the advancement of our union. In the name of the officers of the Society and the Committee, I congratulate the superintendents and teachers, and the Society in general, on the return of another quarterly meeting. Animated by the success with which our God has crowned the feeble attempts of his handmaidens, we have persevered in the important duties belonging to our different stations, and we trust the reports which will now be read will abundantly prove, that the superintendents and teachers have been equally diligent in the part they have chosen in this “work of faith and labour of love.”

“Early in the month of May, we observed, with considerable uneasiness, a great falling off among the scholars, which made us fearful that novelty alone had brought together the multitudes which were reported at our last meeting; but, by the great exertions of the superintendents and teachers, assisted by the Committee, in visiting the parents of the children, and the adults themselves, many have been induced to return, and that not from curiosity and novelty,

but from a conviction of the importance of attending to the instructions given in the schools. Although our schools do not now overflow, our scholars are more steady in their attendance. In many instances extraordinary, and in all, with a very few exceptions, gradual improvement rewards the labours of the teachers. The Directresses, who have visited the schools, generally have been struck with the great change manifest in the outward appearance of the scholars. When they first entered upon this duty, the squalid, filthy appearance of very many excited in them a painful feeling, amounting almost to disgust. The skins ingrained with filth, and the matted locks, evidently showed that even the poor perishing body had none to care for it; while the bold impudent look of some, and fearful unconfiding look of others, proclaimed in more affecting language, "No one careth for our souls."

"Great indeed is the change! The clean face, the smooth hair, the clean, though coarse patched garment, and above all, the cheerful countenance created by the conviction of being thought worthy the attention of those whom they formerly considered as moving in a sphere beyond their reach, now convey a pleasure which none can conceive, but those who have experienced it. This change is no doubt in a great measure owing to the meritorious exertions of those Ladies who have formed themselves into Dorcas Societies, for clothing the children. But as we have observed it in many instances where no garments have been given, we are induced to believe that our pupils gradually begin to respect themselves, and that the hitherto neglected little mendicant will soon be transformed into the useful domestic: this has already been effected in several instances. But we will no longer detain you from hearing the Reports, which must be more interesting than any thing we can say on the subject."

Reports were read from the Committees of eighteen Schools, from which the following extracts are selected:

Extract 1st.

Five girls have taken handsome leave of the School, and hired out for service; and we have reason to hope that they will gratefully remember the good instructions received from their teachers. Sarah T——, a child of seven years of age, has committed to memory the first catechism, and the morning and evening service of the Church, from the prayer book, with Dr. Watts' divine songs. This child is worthy of particular notice, on account of her amiable deportment, unwearied attention, and great thirst after a knowledge of sacred things. In justice, she has been presented with the above named books.

On Whitsunday we exercised the children by reading to them some excellent tracts, suited to their capacity; called in their tickets of approbation, and rewarded them generally by distributing twenty-four historical catechisms and twenty-one tracts. We had thought of buying in the tickets of the little girls with money which had been collected in fines; but first put the question – whether money or books would be most acceptable? and were highly pleased with their unanimous answer in favour of books. Indeed, we have abundant reason to be satisfied with the fruits of our labour. The irregular attendance of some of the scholars is the only drawback on our pleasure, and to silence completely the prevailing excuse, “want of proper clothing,” we have established a Fragment Society, for the reception of cast-off clothing; the teachers and others occasionally assemble and fashion the garments to suit the poorer children.

Extract 2d.

In the city of New-York, incredible as it may seem, we have found some who had no idea of God, of their having a soul, or of a future state of existence. To such poor beings, enveloped in mental darkness and spiritual ignorance, Sabbath Schools may be the means of bringing the knowledge of the truth as it is in Jesus. With so great an object before us, we cannot but feel strengthened to go on with the good work, looking for a blessing from Him who has promised to be with us “even unto the end.”

Extract 3d.

With unfeigned gratitude to the great Shepherd and Bishop of souls, we now add an account of the spiritual growth of our interesting charge.

One girl, from being a pupil in the highest class, has become a serious and useful teacher, and we believe is earnestly seeking “the pearl of great price.” Another girl, nine years old, praises God for placing her in a Sabbath School, and gives a clear testimony of her acceptance with Him, and prays earnestly that she may be kept a faithful witness for Jesus. Many more are very seriously impressed; and we believe that the good seed sown is now ready to burst the earth in this part of the Lord’s vineyard.

Extract 4th.

The superintendent has adopted a plan in regard to the scholars who have made the greatest progress, which your Committee highly approve, namely. to make them prove from Scripture, certain points of Scripture doctrine; such as the fall of man, the total depravity of human nature, the love

of God in the plan of Redemption, and in the gift of his dear Son, the birth of Christ, the life of Christ, his death, resurrection, ascension, glorification, intercession, coming to judgment, &c. &c.

Many of the children produce a number of appropriate texts in proof of the doctrine submitted to their consideration the preceding Lord's day. This exercise, it is conceived, is calculated to improve the understanding and furnish the tender mind with a rich fund of Scriptural knowledge.

Extract 5th.

June 5th, the Superintendent, accompanied by the most active of the teachers, visited about thirty-five of the scholars, to ascertain the reasons of their absence, and endeavour to persuade them to return. In this we were more successful than we had anticipated, for on the following Sabbath our room was crowded, and in addition to those who attended formerly, twenty-six new scholars were admitted; most of whom have since attended regularly. To obviate the difficulty of want of proper clothing, a "Dorcas Society" has been formed among the teachers, and so great was their activity and diligence, that at their first meeting upwards of sixty garments were brought in, and we trust we shall soon be enabled to clothe all our children, at least decently.

Extract 6th.

Among the coloured adults there appears a fixed attention, and ardent desire to learn, and several are under serious impressions. We beg leave to mention one in particular, who from the the first invitation to attend the school, discovered such a deep sense of gratitude for the notice, as she expressed herself, that the Ladies had taken of the poor coloured people, that she exclaimed, "it must be the Lord who hath put it into the hearts of the people to do so much good to them." Of late, this woman has given strong evidence of being under deep conviction of sin; her heart very tender, and her eyes filled with tears at every word spoken on religious subjects. When asked how sin appeared to her, she immediately replied, "It is a terrible thing to sin against God." She expressed great love to Christ. "But suppose, (said her teacher,) by forsaking Christ?"—she interrupted, by exclaiming, "Forsaking Christ!" "suppose you could gain the whole world?" "The world, (said she,) is nothing." On being asked if she was willing to die; "Six months ago, (said she) I wished to die, on account of my troubles; but I have reason to bless God that he did not grant my wish, for if I had died then, I should have been lost: this wish has lately

appeared to me very sinful, and I now feel desirous that the will of the Lord should be done."

On Friday evening previous to the Communion Sabbath, she saw two coloured people baptized; and on witnessing those, with many others, go to the Lord's table, she was so overwhelmed, (as she expressed herself,) so convinced of the duty, that she determined, if it should please God to spare her life until the return of another of those precious seasons, she hoped and trusted she might be permitted to join in bearing testimony to what the Lord had done for her soul, and in fulfilling one of her Saviour's last commands.

Her teacher inquired of E. M., an aged coloured woman, if she understood what she was reading; she frankly replied, "Oh no; having never been instructed, I am very ignorant; but I have learnt more out of this little catechism* than ever I knew before; for it tells me I am a sinner, convinces me the Bible is true, and that there is mercy for such sinners as I am, through Christ. I now ask the Lord to make me understand what I read, and am thankful for the least word of instruction."

There are two others in the same class under great anxiety respecting their situation, and are literally inquiring "what they shall do to be saved."

Extract 7th.

Susan J——, aged thirty-one, being distressed on account of sin, was induced to seek instruction at the Sabbath School. She did not know a letter when she first began, and can now read tolerably well. She continued to manifest sincere sorrow for sin, and unremitted diligence in searching the Scriptures; at last she applied to Dr. M——, who found her exercises very satisfactory. She was baptized and admitted to the communion of the Church.

Rosanna C——, was taught her letters by her children, who attended the Sabbath School, and was thereby induced to attend herself. All of them improve rapidly; one begins to read tolerably well.

Extract 8th.

A good number have committed to memory Brown's catechism, and a great part of the Assembly's, with Scripture proofs. Some have committed the whole of Watts' Divine Songs, and whole chapters in the Bible. A great number have entered the school, of twelve and sixteen years of age, who did not know the alphabet; they manifest the most profound ignorance. One girl, aged sixteen, on being asked if

* Brown's Catechism.

she had any serious thoughts about eternity, and what would become of her after death, replied, that she had never heard that she must live in another world—had never heard of the resurrection of the body, or that Jesus Christ had died for sinners. She appeared to be very anxious to learn; her teacher visited her at her home, and found her in a most deplorable situation; after which she sent us word that since we knew how she lived, she would not come to the school any more: her teacher went again to the same place, but found she had removed to where we did not think it proper to pursue her. We do not relate circumstances of this kind as a discouragement, but that all who have manifested a desire to promote this institution may be excited to more activity. We would particularly request that Ladies who are members of the Society, who do not devote their time on the Sabbath to giving instruction, would in the course of the week go through the streets, search out scholars, and press upon them the importance of attending to instruction. It has been objected that Sabbath Schools were unnecessary—that there were so many charity schools during the week, that none need remain ignorant that are disposed to receive instruction: it is a lamentable fact that there are hundreds who do not want to be instructed, and that is the very reason why they should be hunted out.

The most of our teachers continue their services, and the longer they are engaged, the more deeply they are interested; and although we do not see much fruit result from our labours, we will not suffer ourselves to be discouraged, but have full confidence in the promise that “He that goeth forth weeping, bearing precious seed, shall doubtless return again, bringing his sheaves with him*.”

Extract 9th.

“Margaret F—— told me, with tears in her eyes, last Lord’s day, that she had always been accustomed to go to Church on the Sabbath, yet her attending Sabbath School had been particularly blessed to her, as she never before felt herself a sinner; but now she knew she was one, and that she had prayed to the Lord as well as she knew how, to change her sinful heart.” May she be made meet for the inheritance of the Saints in light, through Him who gave himself for her; and to him be all the glory. We feel very much encouraged to go on in our work of instructing the poor, and

* This school is situated in the suburbs of the city. The Directress, accompanied by the Superintendent, visited the absentees; in between twenty and thirty families they found only two Bibles, and three families who went to a

think ourselves richly repaid by the visible improvement of the whole school."

The Directress concluded as follows :

"We should do injustice to the present assembly, could we suppose there was one present who is not ready to exclaim, "Great is our reward." Yes, dear Christian Sisters, were there but one instance of the blessing of God attending our labours, still we must acknowledge that great is our reward, since one soul exceeds in value that of the whole world. While there are so many excellent addresses to the teachers of Sunday Schools, it would be presumption in us to suppose we could say any thing more appropriate on the subject. We will therefore refer you to the address of Richard Varick, Esq. President of the Sunday School Union, which you will find in the 8th and 9th numbers of the Christian Herald; and the address of the Rev. Mr. James, of Birmingham, England, published by the gentlemen of St. George's Chapel, who have generously supplied us with a number of copies. Lest, however, despondency should again assail any of our Teachers, we would beg leave to put them in remembrance that the work is not ours, but God's; for "we ourselves are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We are then only the honoured instruments in God's hand, and to despair of success argues either that we have trusted too much to human exertions, or distrusted the faithfulness of that "God who doeth according to his will in the army of heaven, and among the inhabitants of the earth." "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper either this or that." If, as we trust is the case, your good works proceed from a pure heart, and faith unfeigned; your motive to obedience be God's command; and his glory your chief end, you have reason to conclude, that, "it is God that worketh in you, to will and to do of his good pleasure." Only be found in the way, and the Lord will lead you, He will be "a light to your feet, and a lamp to your path;" and "in due season ye shall reap, if ye faint not."

[It appears from the Table accompanying the foregoing Report, that the number of teachers is 250;—the total number of scholars admitted, is 3,163;—the number at present who regularly attend, 1,935;—white adults, 25; coloured do. 592; white children, 1,183; coloured do. 299: the number brought from the first lesson to read in the Testament, 191. One of the last mentioned is an aged woman, a native of Africa, who was stolen from her parents when young, and brought a slave to America. She says that she used to cry and mourn for her mother and her home: but now she sees what she came here for;—that it was Christ who sent her, and that she finds Him better than all other friends.]

*Masonic Sunday School at Philadelphia.**Philadelphia, May 25th 1816.*

DEAR SIR,

IN compliance with the wish you expressed, I take the liberty of giving you some information relative to the Masonic Sunday School. It may, perhaps, have the happy effect of leading to the formation of others, on a similar plan, in different sections of the union. You are, therefore, at liberty to make such use of this letter, as in your judgment may conduce to so desirable an end.

This School, which was established a little more than twelve months ago, and intended at that time to be exclusively an adult school, was, owing to the eagerness of children to be admitted, changed from its original plan; and both sexes, from ten years and upwards, received the benefit of it. The boy's school increased to a great extent, and the labours of the teachers were abundantly rewarded; but, when the spirit for encouraging Sunday Schools burst forth in resistless power, throwing open the doors of almost every place of public worship for that object, and rousing great numbers of pious young men and women to engage in the work, it was deemed advisable to send the children to the several Churches which were prepared to receive them, and confine the labours of the institution over which I have the honour to preside, entirely to the education of adults. This was accordingly done, and our adult scholars felt more freedom in attending. Since the commencement of the institution, there have been not less than fifty adults, male and female, who have had cause to rejoice in being brought by its instrumentality from the depths of ignorance, to read the oracles of divine truth, and some, we would hope, savingly to understand them.

As an inducement to their making great exertions to learn to read, they were promised that as soon as they had made a tolerable proficiency in that branch, they should also be taught to write. Accordingly, about six months ago, eight or ten who had merited the reward, by their diligence and rapid progress, were committed to the able direction of Messrs. R— and P—, who kindly tendered their services gratuitously. The persons, (some of whom are from forty to fifty years of age,) whose copy-books accompany this communication, have progressed to the state of improvement, evidenced by the specimens, since November last. The most of them began at that period, for the first time, to attempt to write; and though they entertained little or no hope of success, yet, by persevering one hour every Sunday morning, to exert themselves under such excellent instructors, and on the new plan devised by Mr. Rand, they have arrived to a state of improvement that would warrant a belief of their becoming excellent penmen in a few months more.

The greatest difficulty we experience is that of inducing persons of advanced age, to make an attempt to learn. Many with whom I have conversed, and who are not acquainted with a letter of the English alphabet, have resigned themselves to absolute despair, and cannot be prevailed upon, by any consideration, to make a trial. "*Do you think it possible for a person of my age to learn,*" has been the almost uniform question of every individual, who had summoned up courage enough to run the risk of being laughed at by his neighbours for attempting "*to learn his letters,*" (as it is sarcastically termed,) in his old age. Many of our scholars, whose determination overcame these obstacles, now relate with joy their triumph over those who formerly ridiculed them; and much cause for rejoicing they truly have. They are enabled to read the word of God to their families, while their ignorant neighbours, who once sneered at them, often attend to listen, and go away wondering "*how such things should be.*" Still, however, as I am informed, most of these scoffers attribute the success to uncommon industry or talents in our scholars, and will not be persuaded they are capable of the same attainments.

The sentiment, that a person above forty years of age, cannot be taught to read, which I find very generally prevails among the ignorant poor, must be

effectually removed before they will generally be induced to attend adult schools. The importance of eradicating this idea from their minds, may be estimated by the fact, that in the origin of our school, upwards of one hundred adults, unable to read, engaged with an individual who personally visited them, to attend on the first day of its opening. Out of the whole, but three appeared. Several of them afterwards assigned to the gentleman above referred to, as a reason for their non-attendance, that they had talked with their acquaintance about it, and were satisfied they could not learn. Other causes also operated, but I am well convinced this was the principal difficulty. Experience has convinced me, that individuals from forty to sixty years of age, will acquire the elements of a plain English education in much less time than children from ten to twelve. If you can, with some of your friends, visit us to-morrow morning, it will be in my power to give you a more satisfactory view of the subject than I have done in this hasty letter.

Yours respectfully, &c.

P. S. Enclosed you have a letter which I lately received. It is signed by several of the scholars, who in November last, for the first time in their lives, made an attempt to learn to write.

COPY OF THE LETTER ABOVE REFERRED TO.

DEAR SIR,

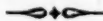
Philadelphia, March 31st, 1816.

It is now between six and nine months, since most of us entered the Masonic Sunday School. At that time, we knew not either to read or write, but have since, through the blessing of God and the attention of our kind teachers, made a progress in both those fundamentals of education, astonishing to ourselves and our friends. Many of us believed that it would be useless for us to attempt to acquire even the first elements of education; and but for the excitements and hopes held out by the institution over which you preside, we might have gone out of this world, without having been enabled to read one word of the sacred Scriptures. Truly it was to us a sealed book.

Its sacred treasures are now open to us, and if we profit not by the inestimable advantage we now possess of being able to read it for the benefit of ourselves and our families, the fault will be on our own heads.

But, Sir, our principal object in now addressing you, is to request that you will express our thanks to the Bible Society for the books furnished us, and enable us to show our gratitude, by having our names added to the Bible Association of this district as subscribers. The wonderful Book which we have lately been taught to read, we desire to be instrumental in sending to others who are able and desirous to peruse it, but perhaps unable to purchase it.

With respect, we are your much obliged and grateful friends, &c.



Education of the people of colour in the United States.

A VARIETY of religious charitable objects have, in the course of a few years past, been presented to the religious public, and have been, more or less, patronized. Great exertions have been made, and are making, to diffuse religious knowledge among the destitute of our own country, and some noble efforts have been attempted to send the Gospel to heathen nations abroad. While we cordially lend our aid to those who are engaged in this service, and bid them God speed, we wish to call the attention of Christians to a certain needy class of the community, who have as yet been too much neglected. There are within the limits of the United States, more than a million and a half of people of colour. The

greater part of them are slaves ; whether in a state of freedom or slavery, many of them are exceedingly ignorant, and some of them are very vicious. Still they are living in a Christian land, have immortal souls, and are destined to the same eternity of blessedness or wo, as other human beings. Among these fifteen hundred thousand souls, there are not probably fifteen well qualified coloured preachers of the Gospel. Ought not some measures to be pursued for the purpose of raising up for them religious instructors from among themselves ?

There are pious young men, who would readily devote themselves to the instruction of their coloured brethren, if they could procure that education which would qualify them for this service. If an African institution, or school, were established under the direction of a Board of Managers, possessed of piety and wisdom to direct its concerns with advantage, where promising youth might be received and qualified for preachers of the Gospel, or teachers of schools, the happiest effects might be anticipated. Should an institution of this kind be established, we should hope that its salutary effects and influence would be felt far beyond the limits of these United States. Preachers of the Gospel and instructors of schools, might be educated, who would become instrumental in diffusing religious knowledge among the natives of the country from whence they originated, and likewise throughout more or less of the West India Islands.

An attempt is now making in one of our principal cities, on a small scale, to carry into effect the object proposed. The following notice is the substance of a letter from the Rev. John Gloucester of Philadelphia, to his friend in this city. The letter is dated Philadelphia, July 11th, 1816. " Dear Sir, On the first of June last, we opened a school for the purpose of giving African youth an education, at which time five promising young men commenced their studies. They are under the care of the Rev. N. S. ; more are waiting to enter the school as soon as the way is provided. A few of the people belonging to my church, have given their aid to support these five youth one quarter, hoping that God would open the hearts and hands of the friends of the people of Africa, to aid in this great and good work. O my worthy friend of our suffering race ! will you not plead with the public in our behalf ? shall we turn away these promising young men at the close of the quarter for want of that support which God has given his people ability to grant ; or shall we receive the patronage of the benevolent, and thus be per-

mitted to add to their numbers? May all who pray, "thy kingdom come," embrace this opportunity to impart of their substance for the success of this object, which lies near my heart." It is hoped that this earnest call upon the public for assistance to continue this school, which is so happily commenced, will not be disregarded. Many worthy men have for a long time wished for an opportunity to aid in meliorating the condition of the unfortunate and depressed people of colour in the States—such an opportunity is now presented. Any donations which may be made to aid the object proposed, left with the Editor of this paper, will be faithfully transmitted to the proper persons, and be noticed in the Reports which shall detail the progress of the school.

REVIVAL OF RELIGION.

Extract from a letter addressed to the Editor of the Christian Herald, dated Orange County, July 15, 1816.

DEAR SIR,

THE following is communicated to you, and is at your disposal for the good of Zion.

About one year ago, a religious awakening commenced among the young people of my charge. On attending to the state of their minds, it was found that many of them had concealed exercises of this nature for months past. This circumstance seemed to prepare the way for the visible part of the work to proceed with greater rapidity, than it otherwise might have done. In a very few weeks the work spread through every part of the congregation. A few enemies to the Christian religion began to manifest their hatred to it; but it became so general, and so powerful was the work, in a short time, that even infidelity itself blushed, and soon ceased to oppose it. A profound solemnity now reigned in every part of the society, and in all our meetings. Prayer meetings were set up, and crowded in all parts of the congregation. Private houses, although the largest in the society were freely opened for the purpose, were not sufficient to hold the people. It soon become no uncommon thing to see from 3 to 500 people at those prayer meetings, the greater part of whom manifested a deep concern for salvation. And while some were constrained to chaunt forth the praises of God for redeeming love, others were crying out (when spoken to on the subject,) "What shall such a poor, lost, undone sinner as I am, do to be saved?" With a view, the better to profit by visiting ministers, and in order to promote brotherly love, and a greater similarity of views and exercises, a

general prayer meeting was established, and attended once a week at the meeting house. At these meetings, the neighbouring ministers were generally invited to attend. And for three months we never failed to have from one to six or seven ministers at a time, to assist us; all of whom, about 12 or 13 in number, acknowledged this to be the wonderful power of God. At these meetings we generally had from 4 to 7 or 800 people. A deep, heart-rending sense of sin, and particularly the sinfulness of the *heart*, followed with an admiration of the abounding grace and mercy of God in Christ Jesus to the chief of sinners, were the leading features of the work.

At these weekly meetings, though called *general prayer meetings*, we never failed having one sermon, and generally, a number of ministerial addresses. The public attention was so generally excited, that it was no uncommon thing to see people from the neighbouring towns, from 10 to 15, and some more than 20 miles, eager to see the wonderful power of God in the conviction and hopeful conversion of sinners. Many of these visitors, it is believed, returned home under serious impressions, which have terminated well to themselves, and useful to others.

It is difficult to say how many have been subjects of the awakening in this congregation. It is believed, however, that the number who have not, is small. Within nine months, 151 or 2 have been added to this Church; about 50 more entertain a hope their peace is made with God, and are expected to come forward ere long: about 50 or 60 under deep concern of mind; about 50 more have joined the Baptists and Methodists, from within the bounds of this society, making upwards of 300 in the whole. The work for three or four months past, appeared to be somewhat stationary, but is now progressing again to a pleasing degree. Never did I see a greater display of the power and sovereignty of divine grace, than in this work. All ages, all classes, ranks, and degrees of people, have shared in it. The stout hearted—the *stubborn oak*, yields to the “Wind that bloweth where it listeth,” with as much pliability as the supple willow. Many are the obvious fruits of the work, as it respects the better state of society. Among other things, two Societies have recently been formed in this place, for the purpose of aiding in the dissemination of the Gospel. The one is called *The Benevolent Society at Middletown*; and the other, *The Female Benevolent Society at Middletown*. About 60 members to each Society.—Have made no appropriations as yet—hope

we shall ere long. "Awake O north wind, and come, thou south, blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruits." *Sol.* Yours with my best wishes,

ABEL JACKSON, *Pastor of the First
Congregational Church at Middletown, Orange
County, New-York.*

TO THE EDITOR OF THE CHRISTIAN HERALD.

Remarks on the study of the Scriptures by children.

It is highly pleasing to read the *good news* which your Herald furnishes weekly; and with peculiar satisfaction, I perceive that in various parts of the United States, much attention is paid to the "study of the Scriptures" in the public schools. Though some communications on this subject, state *immense numbers of chapters, and thousands of verses* that have been committed to memory by scholars, yet I doubt whether this can be termed the "study of the Holy Scriptures." To store the young mind with portions or important passages of the Bible is laudable, and may have a very happy influence. And therefore, it would, (in my humble opinion,) be much more adviseable, and would promote a more profitable application of time and labour, to excite an emulation among children in committing to memory and *understanding* select parts of the Scriptures, adapted to their respective capacities, rather than in over-burdening their minds with the *mere letter*, and with great numbers of chapters and verses, which certainly cannot be retained.

PHILIP.

Charitable Education.

The gentlemen who compose the Chillicothe Charitable Education Society, mentioned in the Recorder of July 3, page 107, have recommended a general plan for the instruction and erection of Christian Academies, and a Christian College in the western States, for the education of young men for the holy ministry. They propose to unite on the basis of the Bible and the Westminster Shorter Catechism. They invite each congregation throughout the western country, of every denomination, to form an Auxiliary Association, and send a delegate to a general Convention, which is to concert measures for the establishment of the College and Academies, and to devise laws and rules for their regulation. [Recorder.]

We have heretofore made mention of fifteen Auxiliaries to the American Bible Society. Information has lately been received of eight more Bible Societies having become auxiliary to this National Institution : namely,

‘ The Cumberland Bible Society,’ in the State of New-Jersey.

‘ The Gloucester County B. S.’ same state.

‘ The Norfolk B. S.’ in Virginia.

‘ The B. S. of [the state of] Delaware.’

‘ The Hampshire B. S.’ formed 10th July, at Northampton (Massachusetts,) Hon. Caleb Strong, President ; Isaac C. Bates, Cor. Secretary.

‘ The Auxiliary Female Bible Society of Albany,’ lately instituted, Mrs. Susan De Witt, Cor. Secretary.

‘ The Female B. S. of Newark,’ (N. J.) recently formed.

‘ The Auxiliary American B. S. of the young men of New-Brunswick,’ (N. J.) also recently formed.

These make the whole number of auxiliaries known to us at present, to be *twenty-three*.

A Missionary Society, Auxiliary to the Missionary Society of New-Jersey, was formed at Morristown, (N. J.) the 5th inst. “ Terms of admission, one dollar entrance, and one dollar a year while members.”

FOREIGN INTELLIGENCE.

By the late arrivals from England, several periodical publications for May and June have been received, containing accounts of the proceedings and reports of the great Religious Institutions which hold their anniversary meetings in the spring of the year.

The Missionary and Bible intelligence is of the most interesting description.

We are enabled in this Number to give only a small part of that intelligence. More copious extracts shall appear in our next.

BRITISH AND FOREIGN BIBLE SOCIETY.

The 12th Anniversary Meeting was held at Freemason’s Hall, on Wednesday the 1st of May.

THE meeting was attended by H. R. H. the Duke of Kent, the Bishops of Norwich, Salisbury, Gloucester, Cloyne, and Clogher ; Lords Gambier and Calthorpe ; the Chancellor of the Exchequer, and Mr. Wilberforce, many members of the House of Commons, and a very large assembly of other gentlemen.

Lord Teignmouth read an abridgment of the Report of its proceedings during the past year. It exhibited a luminous and most interesting view of the operations of the Society, the beneficial effects of which are extending in every quarter of the globe. The exertions to promote its object in the vast Russian empire, where the magnanimous Alexander has recommended that a new translation of the whole Bible be immediately made, into the vernacular dialect of the native Russians ; and persons of all ranks, both in Church and State, assiduously attend the committees of the various Bible Societies, excite the astonishment of the religious public in this country, and call forth gratitude to the God of all grace, who hath honoured Britain by permitting its inhabitants to be the instruments of kindling such a holy flame in other nations.

The various resolutions were moved and seconded respectively by the Chancellor of the Exchequer, and the Bishop of Gloucester; by Charles Barclay, Esq. M. P. and the Bishop of Salisbury; by the Hon. Charles Shore, son of the President, and the Rev. William Roby, of Manchester; by the Bishop of Clogher, and Luke Howard, Esq. one of the society of Friends; by Lord Gambia, and the Rev. John Frederic Usko, formerly chaplain at Smyrna; by the Rev. Dr. Thorpe of Dublin, and R. H. Inglis, Esq.; by the Bishop of Cloynne, and the Rev. Jabez Bunting; by the Bishop of Norwich, and the Rev. Wm. Heirulf, chaplain to the Danish Embassy; and by Charles Grant, Esq. M. P. jun.

The best spirit pervaded the several addresses; and their effect on the meeting was quite consonant with the principles and objects of this magnificent Institution.

It appeared that the receipts of the year had amounted to £92,360 2s 9d. *St.* (about 412,700 *dols.*) and the expenditures to £ 103,680 18s. 8d. *St.* (upwards of 460,600 *dols.*) The copies of the Scriptures issued from March 31st, 1815, to March of the present year, amount to 138,168 Bibles, and 110,068 New Testaments; making the total number of copies of both kinds issued from the commencement of the Institution, to be 1,482,973, which together with 75,000 copies circulated at the charge of the Society from depositaries abroad, makes a grand total of 1,557,973 copies circulated by the British and Foreign Bible Society.



THE MISSIONARY SOCIETY.

The 22d General Meeting was held in London on the 8th, 9th, and 10th of May.

THE Report comprises a brief account of the present state of the Missions in the following order: Otaheite, China, Java, (Batavia and Samarang,) Amboyna, Ceylon, Bengal, Madras, Ganjam, Vizagapatam, Bellary, Tinnevely, Mauritius, Surat, Lascars, Cape of Good Hope, Stellenbosch, Rodezand, Caledon, High-Krall, Bethelsdorp, Theopolis, Caffraria, Bushmen, Griqua Town, Bethesda, Klip Fountain, Africaner's Krall, Pella, North America, and West Indies, Seminary at Gosport; Conclusion.

That part of the Report which relates to South Africa is unusually interesting. The following extract from it, will doubtless be acceptable to our readers, particularly the speech of a converted Hottentot, which is a fine specimen of natural, untutored eloquence.

Bethelsdorp, about 600 miles east of the Cape.

This settlement is rightly named; it has proved to hundreds of souls no other than a BETH-EL—"the house of God, and the gate of Heaven." When we view the intelligence received from this highly favoured spot within the last two years, we are constrained to cry, What hath God wrought! for in no place under the patronage of this Society, and at no period since its commencement, have such wonders of mercy been displayed.

It would occupy too much of the time of this meeting, to present even an outline of the extensive information with which Mr. Read and others have furnished the Directors. Suffice it to say, that about 1200 people belong to this settlement. Since its commencement, 442 adults have been baptized, 300 of whom have been added to the Church during the last year. The Hottentots belonging to this settlement have paid taxes to the government to the amount of nearly £ 800*st.* in one year, (about 3555 *dols.*) They have contributed to the funds of this Society £ 120 *st.*; they are now building, at their own expense, a school room and a printing office, under the same roof; they make

collections for the poor every Lord's day, and send out into the surrounding countries a number of itinerants, by whom the knowledge of the Gospel is happily diffused.

The grateful feelings of these converted Heathen, brought by the Gospel into a new world, may be conceived of by the following speech, the honest effusion of a poor Hottentot, at one of their public meetings:

"We are all Hottentots: we never had a house: we never were considered as human beings: we never were allowed to look into a farmer's house: but to-day we are sitting here together in a large white house, (*the place of worship.*) We never had a wagon: and now there are more than twenty wagons belonging to us Hottentots. Look at the women. They never had decent clothes: now you see them sitting among us in white, and various colours. We never had the honour of knowing any thing of God and his Word: but now we can read and write; and the greatest thing which God has favoured us with, is his sending to us poor Hottentots his servants, who daily explain to us his holy Word.

"Is not this altogether the grace of God! Love of God! Mercy of God! Men, brethren, Hottentots, praise the Lord God Almighty!"

The receipts of the last year amounted to £ 22,971 17s. 11d. *Sterling*, (upwards of one hundred thousand dollars,) and the disbursements to £ 19,291 17s. 9d. *Sterling*, (about 85,740 dollars.)

The collections made at the several places of the meetings amounted to £ 1165 4s. 6d. *Sterling*, (about 5180 dollars.)

SUNDAY SCHOOL SOCIETY,

Instituted in 1785.

On Monday the annual meeting was held at the city of London Tavern. From the Report, it appeared, that the Society has added 279 schools within the last year to its general list; four of which have been established in the West Indies, and several in the Scilly Islands. The total number of books given at the Society's expense since the commencement of the Institution, is 436,297 spelling books, 87,092 New Testaments, and 8,177 Bibles, for the use of 4791 schools, containing upwards of four hundred thousand scholars.

THE JUNIOR NEW-YORK MISSIONARY SOCIETY,

Having determined to extend their exertions to the white inhabitants on the American Frontier, and to such destitute parts of the State of New-York as their means will admit; the following persons have been appointed by their Board of Directors, a Committee to receive subscriptions and donations in aid of the funds of the Institution: P. L. Mills, 211 *Pearl-st.*—L. V. De Forest, 90 *Broad-st.*—Wm. Tuthill, corner of *Henry and Pike-st.*—R. Olmsted, 190 *Pearl-st.*—M. Wilbur, 107 *Pearl-st.*

The Christian public will doubtless rejoice to hear, that this destitute and hitherto much neglected portion of our countrymen is about to receive some stated supply of Gospel ministrations. It is with no little pleasure that we have it also in our power to state, that the above mentioned Society have appointed for that station, the Rev. John Dunlap, of Cambridge, (*Washington Co.*) a servant of Christ, whose well known zeal, piety, talents, and local information, so eminently qualify him for that important work. May he, by the Divine blessing, be made abundantly successful in winning souls to Christ, in gathering the strayed and lost sheep into the fold of the Redeemer, and building up the waste places of Zion. May Christians be earnestly engaged in holding up his hands by fervent supplications at a throne of Grace, and exhibit evidences of their zeal by contributing largely and cheerfully to the support of the mission.

Ed.